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Mr. *Appleton's*

DISCOURSES

Occasioned by the DECEASE

OF THE

Rev. President HOLYOKE.

BRITISH MUSEUM

The Crown of Eternal Life, the ſure Reward of the Faithful;

EXHIBITED

In Two DISCOURSES,

On JUNE 11. 1769.

Being the Lord's-Day after the FUNERAL

OF THE REVEREND

Mr. EDWARD HOLYOKE,

THE LATE WORTHY AND FAITHFUL

Preſident of HARVARD-COLLEGE:

Who DECEASED June 1. 1769, in the 80th Year of his Age and in the 32d Year of his Preſidentſhip.

By *Nathaniel Appleton*, A.M.

Paſtor of the Firſt Church in CAMBRIDGE.

Prov. 28.20. ——*A faithful Man ſhall abound with Bleſſings.*

Prov. 20. 6. ——*But a faithful Man who can find?*

Rev. 17. 14.——*For He is Lord of Hoſts, and King of Kings, and they that are with him are called and choſen and* FAITHFUL.

BOSTON: Printed by RICHARD DRAPER.

MDCCLXIX.

BRITISH MUSEUM

The Faithful crowned with Eternal Life.

REV. II. 10.

——BE thou faithful unto Death, and I will give thee a Crown of Life.

THIS is Part of the Epiſtle to the *Angel*, or to the *Miniſter* of the Church in *Smyrna*, which was one of the ſeven golden Candleſticks or famous Churches, then in *Aſia*. Altho' it was directed to the Angel or Paſtor of the Church, and the Counſels, Exhortations and Encouragements of this Epiſtle may more eſpecially belong to him, and ſo to all Miniſters of the Goſpel; yet they may be conſidered as deſigned for the Inſtruction and Encouragement of the whole Church, and of every Member of the ſame.

THIS Epiſtle was ſent to the Angel or Paſtor from Chriſt himſelf, by his Servant John, —*Unto the Angel of the Church in Smyrna, write, theſe Things ſaith the firſt and the laſt, which was dead, and is alive*; — that is, the Lord Jeſus Chriſt, who as to his divine Nature is the *firſt* and the *laſt*: It being the very Title the great God aſſumes as his Prerogative, *I am the firſt, and the laſt, and beſides me there is no God.* * This eternal Word made Fleſh in the Perſon of Jeſus Chriſt, had been *dead*, but was then *alive*; and lives for evermore.

IT is this moſt myſterious and moſt glorious Perſon, God manifeſt in the Fleſh, who loved his Church, and bought it with his Blood, that ſends this Epiſtle to the Paſtor, and in and by him to the whole Church. And although the Things herein written, may have a ſpecial Reference to the State of *that* Church at *that* Time, to the Troubles that were coming on the Members of it, and to their Behavior under the ſame; yet the Things herein mentioned are applicable to the Churches of our Lord Jeſus Chriſt, under the like Circumſtances, in any Age.

BUT without taking up your Time in conſidering the ſeveral Things contained in this

* Iſaiah 44. 6.

this short Epistle: I shall only consider the Words I have now read unto you, which are applicable to Ministers, and to Christians of every Degree, and in the various Stations of Life, and in all Parts and Ages of the World. For a faithful Christian, faithful in his Business, and in every Betrustment, may at this Day as much depend upon the Fulfilment of the gracious Promise of our Text, as the Angel of the Church of Smyrna, or any of the members of that famous Church: For what Christ said to them, he says to all Ministers, and to all Christians, of every Denomination. *Be thou faithful unto Death, and I will give thee a Crown of Life*: It is said to *you*, and said to *me*, and to every Christian upon the Face of the whole Earth to whom this Gospel comes.

So then agreeable to my Text let me say,

I. It concerns all Christians in every Station and Condition of Life *to be faithful*. Be thou faithful.

II. Christians must be *constant and persevering* in their *Fidelity*. Be thou faithful unto Death.

III. To all such who are faithful and persevere to the Death, *Christ will give a Crown of Life*.

I. *It*

I. *It concerns all Christians in every Station and Condition of Life to be faithful.*

THIS is the Demand of Christ upon all his Disciples and Followers; whatever Station of Life they are in, whether high or low; whatever Talents they are betrusted with, whether many or few; that they be faithful.

UNDER this general Head I shall

First, Describe the *Faithfulness* that is enjoined by Christ upon all his Disciples and Followers.

Secondly, SET forth the *Reasonableness* and *Necessity* of every Man's being faithful, let his Station be what it will.

First, *Let us consider that Fidelity which is enjoined by our Lord upon all his Disciples and Followers*, or set forth wherein true Christian Faithfulness does consist.

And here let me say,

1st. THIS implies *true Faith in Christ*, as the Root and Principle of all Christian Fidelity. An Infidel or Unbeliever cannot be a faithful Man in the Sense of our Text.

Such

Such Men may ſometimes act in ſome of the Affairs of human Life with ſuch Care and Fidelity, as to be approved of Men: But by no means can any under the Goſpel be approved of God without Faith in Chriſt Jeſus. It was the Eminency of the Faith of *Abraham* that gave him the Title of, *The Father of the Faithful.* And we muſt have Faith in God, and in the Lord Jeſus Chriſt, if we would be the Children of faithful *Abraham.* So that if we would be faithful Chriſtians we muſt believe on the Lord Jeſus Chriſt with all our Heart. The faithful Man, as a Chriſtian, is the Man who believes the Truth of the Goſpel; and agreeable thereto, that Jeſus is the only begotten Son of God, the only and the all-ſufficient Saviour of poor Sinners; ſeeing himſelf to be in a ſinful loſt and periſhing State without an Intereſt in Chriſt, he flees to him for Refuge; lays hold on Chriſt as the glorious Hope ſet before him, and receives him as his Prince, as well as Saviour, in the Way of the Goſpel. Accordingly he has a ſpecial Reference to Chriſt in all his Actions. Whatever he does, whether in Word or Deed, he does all in the Name of the Lord Jeſus, giving Thanks to God and the Father by him.* Looking for Pardon, for Aſſiſtance, and for Acceptance, only in and through him. And now conſidering this Faith

* Col. 3. 17.

Faith in Christ as the Basis, the Foundation, the Spring and Principle of all other Instances of true Fidelity; I proceed to say,

2dly. The Faithfulness which the Gospel recommends contains in it the being *faithful to our Profession*, and *true to our Covenant Engagements*. Faithfulness, Truth and Sincerity go together, and are much the same Thing. Christ is called the *Amen*, the *faithful* and the *true* Witness. † Accordingly, the faithful Christian is true to his Word, to his Profession, to his Covenant Promises with God. What he confesses with his Mouth he believes in his Heart; — having professed and declared himself a Disciple and Follower of the Lord Jesus; and having given up himself to God through Jesus the Mediator of the new Covenant; and having solemnly promised in the Presence of God and holy Angels, to renounce the Sins and Vanities of this evil World, and to approve himself a true Disciple of Christ in all good Carriage towards God and towards Man: And being suitably touched, and struck with the Sacredness and Solemnity of these Engagements, he is resolved by the Grace of God to keep the Covenant of his God, and to walk in all the Ordinances and Commandments of the Lord blameless. He is accordingly

† Rev. 3. 14.

dingly watchful and circumſpect in his whole Converſation, leſt he ſhould do any thing contrary to his Profeſſion; and endeavours ſo to walk, as to ſhew that he has a Senſe of the Vows of God that are upon him, and the Bonds with which he has bound his Soul. He guards againſt every thing that would be an apoſtatizing or declining from the true Ways of God. He is ready to ſay with Jeptha of old, *I have opened my Mouth unto the Lord, and I cannot go back*; * or with the Pſalmiſt, I have *ſworn, and will perform it*, that I will keep thy righteous Judgments. ‡ And therefore when ſuch an one is tempted to Sin, he repels the Temptation with ſuch like Arguings as theſe; Have I not given up my ſelf to God in ſolemn Covenant, and ſworn Allegiance to him? Are not the Vows of God upon me? How then can I do ſo great Wickedneſs as to deal deceitfully with God, and violate his holy Covenant? Agreeable to this,

3dly. THE faithful Chriſtian *is true to his Word, and faithful to his Promiſes with Men.* The faithful Man has a deep Senſe of the horrid Evil there is in Lying, Falſhood, and Deceit. He conſiders that *lying Lips are an Abomination to the Lord*; † *but they that deal truly are his Delight*; and that he

* Judges 11. 43. ‡ Pſal. 119. 106. † Prov. 12.

he *abhors the deceitful Man.* * Accordingly the faithful Man has ſuch an Apprehenſion of the Vileneſs and Odiouſneſs of every thing that is falſe and deceitful, every thing that is diſſembling and prevaricating, that he abhors it, and guards againſt every thing of that Nature and Tendency, and endeavours in all Things to ſpeak the Truth and to act uprightly in all his Concerns with Men. He will not under a Pretence of anſwering ſome good Purpoſe deny the Truth. He will not ſo much as *ſpeak wickedly for God, or talk deceitfully for him.* ‖ This comes into the Character of a true Citizen of Zion, *That he ſpeaketh the Truth in his Heart;* † that is, he ſpeaks what he thinks and believes in his Heart to be true. And as the Goſpel requires, he *deals juſtly with all Men, and ſpeaketh the Truth to his Neighbour;* ‡ endeavouring to repreſent Things as they lie in his own Mind, without magnifying or diminiſhing them, or giving falſe deceitful Turns to what he ſays.—He wiſely conſiders the Tongue was deſigned for the Index of the Mind, and he endeavours that *his* may be ſo. As he hateth Backbiting and Slander, and is careful not to make or ſpread a falſe Report to the Injury of others; ſo he guards againſt ſpeaking with flattering Lips, or with a double Tongue; and inſtead of laying a Net for a Man's

* Pſalm 5. 6. ‖ Job 13. 7. † Pſalm 15. 2. ‡ Eph. 4. 33.

Man's Soul by Flattery, he will rather act the Part of a friendly and faithful Reprover.

MOREOVER, The faithful Man is true to his Word and Promiſes in all Contracts or Agreements; and whatever he promiſes to do or pay, he endeavours, both as to Time and Manner, to be punctual in the Performance. Nay, if he promiſes any thing, which he ſees afterwards would be to his hurt; yet will he be as good as his word;—knowing that nothing can be ſo hurtful to him in keeping his Word in a lawful Caſe, as the breaking his Word contrary to his Conſcience, would be. Accordingly the faithful Man retaineth that other Part of the Character of a Citizen of Zion, *He that ſweareth to his own hurt, and changeth not.* * In ſhort, the faithful Chriſtian looks upon *Truth* to be a moſt ſacred Thing; and therefore he watches over the Door of his Lips, that he do not tranſgreſs the Law of Truth with his Tongue: But that there may be a conſtant Correſpondence between the Heart, the Head, and the Tongue; and in ſhort that he may be *an Iſraelite indeed, in whom is no Guile.* ‡

4thly. THE faithful Chriſtian endeavours to be *faithful in the Management of every Thing committed to his Truſt.* He conſiders

* Pſalm 13. 4. ‡ John 1. 47.

conſiders the Gifts of Nature, of Providence, or of Grace, to be committed to our Truſt as unto Stewards; and he remembers the Words of the Apoſtle, *It is required of Stewards that a Man be found faithful.** Inſtead therefore of being high minded for any diſtinguiſhing Gifts; he is rather filled with concern, how he may, as a wiſe and faithful Steward, make a right Improvement of them. He conſiders it will be required of every Man according to what he is betruſted with; and that to whom much is given of him ſhall much be required. He is therefore ſolicitouſly concerned, how this and the other Talent committed to him, may be improved to the wiſe and good Purpoſes for which they are given; and is fearful, leſt any of them ſhould be miſimproved or neglected. Thus he is concerned to improve his *Time*, that moſt precious Talent of all, to all the great and good Purpoſes for which it is given and continued to him. Inſtead of ſquandering it away in Idleneſs and Sloth, in vain Company, in exceſſive Recreations and Pleaſures, or vain and unprofitable Converſation; he is for redeeming his Time to ſome good Purpoſe or other. So again, has God given him Health, Strength, and Activity of Body, with inlarged Powers and Capacities of the Mind, and theſe enriched

* 1 Cor. 4. 2.

riched with a Variety of uſeful Knowledge? or has God given him Riches and Honour and Power? and is he in high Eſteem, Reputation and Influence? The faithful Man, inſtead of foothing his Pride and Vanity, or indulging himſelf in haughtineſs and contempt of others, is rather ſolicitouſly concerned, that the various Gifts beſtowed on him may be improved to the Glory of God the giver, for the Good and Benefit of others, and ſo to his own good Account hereafter.

5thly, The faithful Chriſtian endeavours *to be faithful in every Buſineſs he undertakes.* The honeſt upright Chriſtian will be ſo juſt and faithful to others, as not to undertake a Buſineſs he is no ways capable of: But being apprehenſive of ſome Capacity and Ability for the Buſineſs, and having undertaken the ſame; he will endeavour according to the beſt of his Skill and Power to perform it. Thus if he goes into the *Miniſtry*, he will not do that Work of the Lord negligently; but by frequent and fervent Prayer, and cloſe Application to his Studies, and to the various Parts of the miniſterial Office, he will endeavour to *ſhew himſelf approved unto God, a Workman that needeth not to be aſhamed, rightly dividing the Word of Truth.** *And inſtead of handling*

the

* 2 Tim. 2. 15.

the Word of God deceitfully, or walking in craftineſs, he will endeavour by Manifeſtation of the Truth to commend himſelf to every Man's Conſcience in the ſight of God. * So let the Chriſtian's office or Buſineſs be what it will, let him be a Phyſician, or a Lawyer, or a Judge, or a Preſident, or Profeſſor, or Tutor in the College, he will endeavour to be diligent, and faithful, and upright in diſcharging the Duties of his Office, that the great and good Deſign of the Office may be anſwered in the beſt Manner he is capable of. And ſo as to Chriſtians in lower Stages of Life; if they are Huſbandmen, Tradeſmen, or even Day Labourers; if they are faithful Chriſtians, they will be faithful in their reſpective Employments: For Chriſtianity extends to all the common Affairs of Life; and therefore he who willingly and allowedly goes on in doing his Work deceitfully, is not a faithful Man, conſequently not a faithful Chriſtian, how much ſo ever he may pretend to it.

6thly, and to mention no more. THIS Faithfulneſs implies a Faithfulneſs *in every Connection and Relation of Life that we ſtand in to one another.* Many are the Duties which ariſe from the various Connections and Relations of Life: And he who would approve himſelf faithful, muſt conſider how he

* 2 Cor. 4. 2.

we stand related to one and to another, and the various Duties that result therefrom, and faithfully discharge the same, whether to those above or below us. Thus they who are in any of the civil or military Offices of Life, if they are faithful Christians, will endeavour to be faithful in their respective Offices, discharging the Duties thereof according to the best of their Skill and Power. The wise and faithful Christian considers, that the original Design of all civil or military Promotion was not to gratify Pride, or the Lust of Power, or Lust of Wealth and Riches, in any; but for the Good of their Fellow-Creatures Rule and Government being necessary to restrain Mens Lusts, and preserve Peace and Order among a People; and therefore every faithful Christian Ruler will endeavour by a careful Attention to his Office, and by a wise and righteous Administration, to be a Minister of God for Good to the People under his Government. On the other Side, if a Christian People would approve themselves faithful, they will give Honour to whom Honour is due, and will be subject to Rulers, not only for Wrath, but for Conscience sake, leading quiet and peaceable Lives in all Godliness and Honesty. So the faithful Minister will take heed to himself, and to all the Flock over the which the Holy

Ghoſt hath made him an Overſeer, feeding both the Sheep and the Lambs, giving to every one his Portion in due Seaſon; watching for the Souls of thoſe committed to his Truſt, as one that muſt give an Account. And a faithful People will hearken to ſuch a Miniſter, and highly eſteem him in love for his Work's ſake, and be at Peace among themſelves.

HEADS of Schools and Colleges, who are faithful Chriſtians, will have a tender Regard for the Children and Youth committed to their Care, training them up in the Fear of God, and in all uſeful Knowledge. And faithful Students will reverence, and obey their Inſtructors and Governors, and diligently attend upon them.

I MIGHT extend the Thought to the more common Relations of Life. Thus the faithful Chriſtian implies the faithful and the tender Huſband, who loves his Wife, and is not bitter againſt her; and the loving and the faithful Wife, who reverences her Huſband, and ſubmits to him as is fit in the Lord. Moreover, it implies the tender and the careful Parent, who will *like the Father of the Faithful*, ſupport Family Religion, Inſtruction and Government, commanding his Children, and his Houſhold after

after him, that they may keep the Way of the Lord, to do Juſtice and Judgment. * And it implies dutiful Children, who honour their Father and their Mother, and obey them in the Lord.

FURTHERMORE, the faithful Chriſtian implies the juſt, and the kind Maſter, giving to his Servants that which is juſt and equal, knowing that he alſo hath a Maſter in Heaven. It implies alſo the diligent and faithful Servant, who is in all lawful Things ſubject to his Maſter, not with Eye-Service as Men pleaſers, but in ſingleneſs of Heart fearing God.

MOREOVER, the faithful Chriſtian implies brotherly Love, and that Brethren and Siſters of the ſame Family dwell together in Unity and Affection.

IN a Word, for I may not enlarge, the faithful Chriſtian implies the faithful and the ſteady Friend, who is free from Flattery and Deceit, and retains his kind and friendly Regards in Adverſity as well as in Proſperity, and is faithful to warn and reprove as well as to relieve and help.

FINALLY, the faithful Chriſtian, implies the truly benevolent Man, who is deli-

* Gen. 18. 19.

vered from the Power of corrupt Selfiſhneſs, and hath an Heart enlarged in univerſal Love and Good-will to Mankind; he is ſo far from being under the Power of Malice and Revenge, as inſtead of being overcome of Evil to overcome Evil with Good. By which Chriſtians ſhew themſelves to have the ſame Mind that was in Jeſus Chriſt, and to be the Children of their Father who is in Heaven.

Secondly. I NOW proceed to ſet forth *the Reaſonableneſs and Neceſſity* of every Man's being thus faithful, let his Station be what it may.

And here I may ſay,

IT is, firſt of all, *what the great God requires of us.* It is required in a Steward that a Man be found faithful.* It is required by him who employs and betruſts any as his Stewards, that they be faithful. Now there is nothing we receive from God, but it is committed to us as Stewards in Truſt, and God requires a careful and faithful Improvement of the ſame. God gives us nothing in Nature, in common Providence, or in ſpecial Grace, but what comes with this Injunction, *Occupy till I come*; † that is, improve it diligently, faithfully, and in the beſt Manner it is capable of, till I come by Death

* 1 Cor. 4. 2. † Luke 19. 13.

Death, to put an End to your Stewardship, and to all your Betrustments, and so to all your Opportunities for further Improvement.

AGAIN, The thing *is highly reasonable in it self*, that we should be faithful according to our several Betrustments. For he who closely considers the Matter, will see plainly that Truth or Fidelity is absolutely necessary in it's own Nature to answer the End of our Being, and of the various Powers with which God has endowed us, or of the Gifts he has any ways bestowed upon us. The faithful Improvement of what God has given us, is the only Way whereby we can bring glory to God, be useful in the World, comfortable to our Friends and Fellow-Creatures, Blessings in our Day and Generation, and peaceable and comfortable to ourselves living and dying.

FURTHERMORE, Our Obligations to Fidelity may be argued *from the Truth and Faithfulness of God himself*. The moral Perfections of the Deity are exhibited to us in his Word and Works, not only to raise our Esteem and Reverence of the Divine Majesty; but as a Pattern for us in a humble Manner to be copying after. Hence we are called upon to be holy as he who

hath called us is holy; * to be perfect as your Father in Heaven is perfect; ‡ to be merciful alſo as your Father is merciful; § and by the ſame Rule we are called upon to be faithful; for God is faithful who hath promiſed and will perform it. There is the ſame Reaſon why we ſhould imitate God in Truth and Faithfulneſs, as in Holineſs and Mercy.

FINALLY, Conſidering *the ſtrict Account we muſt give of ourſelves, and of our ſeveral Betruſtments*, it is of infinite Importance that we ſhould be faithful. *So then every one of us ſhall give Account of himſelf to God*, † and of the various Goods with which our Lord has betruſted us. For there is a Day coming when all that are in their Graves ſhall hear the Voice of the Son of God, and ſhall come forth; and every one, both ſmall and great, ſhall ſtand before God, and the Books will be opened, when there will be laid open an Account of all that we have received, and how we have improved the ſame: By which it will appear whether we have been faithful or unfaithful; and we ſhall be proceeded with accordingly. If it ſhould appear that we have embezzled our Lord's Goods, or made an ill Improvement of the Talents

* 1 Pet. 1. 15, 16. ‡ Math. 5. 48. § Luke 6. 36.
† Rom. 14. 12.

lents committed to our Truſt, we ſhall be pronounced wicked and ſlothful Servants, and be caſt into utter darkneſs, where ſhall be weeping and gnaſhing of Teeth. § Whereas they who have been faithful in the Improvement of the various Talents committed to them, will have the Commendation of their Judge, ſaying to each of them, *Well done good and faithful Servant, thou haſt been faithful in a few Things, I will make thee Ruler over many Things, enter thou into the Joy of thy Lord.* ‡

So that here we ſee our being happy or miſerable to all Eternity, turns upon our being faithful or unfaithful in our ſeveral Betruſtments; which carries infinite Reaſon in it, that every one of us, whether of great or ſmall Attainments; whether in high or low Stations of Life, ſhould be faithful in the Improvement or Management of the ſame. If you have but one Talent, and ſhall improve that aright, you ſhall be accepted and rewarded as a faithful Servant; or if you ſhall neglect or miſ-improve that one Talent, you ſhall, as an unprofitable Servant, be caſt into utter Darkneſs. So that if you would eſcape the Damnation of Hell, and obtain the Mercy of our Lord Jeſus Chriſt unto eternal Life, you muſt be faithful.

§ Matth. 25. 30. ‡ Math. 25. 21.

II. THE second general Head is, That Christians *must be constant and persevering in their Fidelity.* Be thou faithful unto Death.

THE Sum and Substance of which Counsel is, that we should persevere in a constant unshaken Fidelity to the very End of Life; notwithstanding the Temptations, Difficulties and Dangers we may be exposed unto. What is here recommended is, that they would not only enter upon a Christian Life; but that they would hold on, and hold out to the End; that nothing should turn them back, or draw them aside from the free and open Profession, and sincere Practice of every Christian Duty; that they should be stedfast in their Faith, Love, and holy Obedience to the Gospel of Christ, what Difficulties or Dangers soever might be in the Way. So that the Counsel and Charge of our Text is, that instead of falling away from Christ, or so much as looking back, we should hold on our Way, and endeavour to wax stronger and stronger in the Grace that is in Christ Jesus.

THE persevering Christian retains a stedfast Faith in Christ, and Reliance upon him as his only and all-sufficient Saviour. He

lays hold on the Hope set before him in the Gospel, and will not let it go; and resolves that let what will come of it, he will trust his Soul and the eternal Concerns thereof with him, that although he should slay him, yet he will put his Trust in him. The faithful Christian will sooner deny the dearest Friend on Earth, and all the sweet Comforts and dear Enjoyments of Life, yea and Life itself, than deny his Lord, or give up the Christian Cause. The blessed Apostle Paul exhibits the true Spirit of the persevering Christian and Servant of Christ, when he says, *I count not my Life dear unto myself, so that I might finish my Course with Joy, and the Ministry I have received of the Lord Jesus, to testify the Gospel of the Grace of God.** And again, when his Friends were dissuading him from going up to Jerusalem, he says, *What mean ye to weep, and to break mine Heart? for I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.*† Such a fixed persevering Spirit must in some good Measure be in every one of us, if we would be intitled to the Character, and secure the Rewards of faithful Servants. Our Faith must be so strong and active, and there must be such an ardent Love, and such a deep rooted Affection to Christ, and such a fixed and close Attachment to him and to his blessed Cause,

* Acts 20. 24. † Acts 21. 13.

Cause, that nothing may be able to separate us from him. And therefore as to all who do finally apostatize from any good Beginnings, it is a sad Sign that notwithstanding any fair and promising Appearances, the Root of the Matter was not in them.

III. THE last Thing proposed to be considered is, *The glorious Reward* promised to the faithful persevering Christian. *Be thou faithful unto Death, and I will give thee a Crown of Life.*

BUT the Consideration of this Head, with the Application of the whole, I must leave to the Afternoon; and shall conclude at present with one general *Reflection*, viz.

WHAT a vast deal is comprehended in this one Word FAITHFUL! Oh! how much is required of every one of us by Christ when he says to each one of us in particular, *Be thou faithful!* Surely this Commandment is exceeding broad. It is universal as to the Extent of it. It belongs to, and is enjoined upon every Man. None so high or great as to be exempt from this Injunction. The higher Stations of Life imply the larger Betrustments, and so the

the greater Account. Consequently the Call is the loudest to the rich, the learned, the powerful, and the great; *For to whom much is given, of them shall much be required.** But then on the other hand, there are none so poor and low in this World, as not to come within this Command, *Be thou faithful*: For if you have only one Talent, that is not to be left unoccupied, or buried in the Earth. But there are none of us who have the free Enjoyment of the Gospel, who have not more Talents than one to give account of. So that the Charge of our Text *to be faithful* is to *you*, and to *you*, and to *you*, yea to every one of us, that is come to the Exercise of the rational Powers of the Mind, and may be considered as a moral Agent.

And by what we have heard of being *faithful*, we find that the Command extends to us in every Station and Condition of Life; and in every Relation we stand in to God, and to one another; and to every Thing we receive that is capable of any Manner of Improvement. Consequently there is no Age, nor Season of Life, after we are come to Years of Judgment and Discretion, but this Command comes in full force upon us—Nay there is no one thing we have to do, but this Command reaches to it: For every

* Luke 12. 48.

every thing we are called upon to do, we should do *faithfully*; nor is there one thing we enjoy but what is a Betruſtment, and ſo to be faithfully improved. Accordingly this Command is ſo conſtantly binding upon us, that be ye *who* you will, or *where* you will, or *what* you will, you muſt be faithful.

And oh! what Care! what Watchfulneſs! as well as Prayerfulneſs does this require! What conſtant Obſervation ſhould we make upon ourſelves, as to who we are, and in what Relation of Life we ſtand to one and to another! How frequently ſhould we take Account of what we have received, and how this and the other is to be improved, that we may be able to give a good Account hereafter! So that in ſhort it will take up our whole Time if we would be faithful. Nay Time is a moſt precious Talent in itſelf, which muſt be diligently improved by us if we would be found faithful. There is none of our Time given us to be waſted and ſquandered away; for in waſting our Time we of courſe waſte many other of our Lord's Goods; and therefore he who allowedly ſpends his Time in Idleneſs, Sloth or Pleaſure, cannot be a faithful Man.

Well

Let us then duly consider the great, the vast Extent of this Command *Be thou faithful*. And let us in a humble Sense of our own past unfaithful Management of our Lord's Goods, implore the pardoning Mercy of God through Jesus Christ; and resolve by his Grace to be more faithful in every Respect. And if we do but obtain Mercy of the Lord to be faithful in our several Places, and continue faithful unto Death, we shall assuredly receive the Crown of Life, for the Mouth of the Lord hath spoken it. Of which we may hear more in the Afternoon.

SERMON II.

I PROCEED now to consider the *glorious Reward* promised to the faithful and persevering Christian. — *Be thou faithful unto Death, and I will give thee a Crown of Life.*

BY the Crown of Life is intended eternal Life and Happiness in Heaven, the sure and glorious Reward of persevering Fidelity to Christ. And as in the agonistic Games of old, he who endured the shocking Conflicts of his Antagonist, and came off Conqueror, was crowned with Laurels as a public Honor done him: So Christ assures his Disciples and Followers, that whoever should endure the shocking Attacks made upon them by their spiritual Enemies, and persevere in his Loyalty and Fidelity unto the Death, he would, as a Mark of Approbation, bestow a Crown upon him. Not a Garland of withering Leaves, which was given to the Victors of old, and which began to wither as they were wreathing about their Heads; but a Crown of Life, which instead of withering and decaying,

grows

grows and flouriſhes into greater Beauty and Glory through all Eternity. So that it may well be called *a Crown of Life*, a *living Crown*, an incorruptible Crown, in contradiſtinction to the corruptible and withering Crown in the Olympic Games. It is called *a Crown of Righteouſneſs*, and *a Crown of Glory that fadeth not away*.* And it comprehends all the Glory, Honour, Immortality and Happineſs laid up in Heaven for all the Saints; and which is beyond what Eye hath ſeen, or Ear heard, yea, and beyond what hath ſo much as entered into the Heart of Man to conceive of.

AND now with reſpect to this Crown of eternal Life and Happineſs, the promiſed Reward to every faithful perſevering Chriſtian, let me ſay two or three Things briefly.

1ſt. *Chriſt has Power to give eternal Life.*

2dly. *He has promiſed this Crown of Life to all his faithful Diſciples and Followers.*

3dly. *He is faithful who hath promiſed.*

1ſt. *The Lord Jeſus Chriſt has Power to give eternal Life.*

SIMON

* 1 Peter 5. 4.

SIMON PETER freely declares to our Lord, Thou haſt the Words of eternal Life; * and Chriſt himſelf ſays with reſpect to his true Diſciples and Followers, *I give unto them eternal Life, and they ſhall never periſh.* † Our Lord Jeſus Chriſt, conſidered in the high Office of Mediator, has this Power of giving eternal Life conſigned over to him by the Father: For ſpeaking of himſelf under the Character of the Son of Man, he ſays to his Father, *Thou haſt given him*, that is to him the Son of Man, *Power over all Fleſh that he ſhould give eternal Life to as many as thou haſt given him.* ‡ Although this eternal Life be called the Gift of God, *yet it is the Gift of God through Jeſus Chriſt our Lord.* § The plain Goſpel Account of the Matter is, that when Man *by Sin* had forfeited all Right and Title to Life, and ſubjected himſelf to Death, Jeſus Chriſt the only begotten and dearly beloved Son of God, appeared as our Mediator and Saviour, and by his Obedience and Death has made way for God to be reconciled to us, and to beſtow eternal Life upon all who truly believe on his Name, and are faithful unto Death. And he, as our Forerunner, has entered and taken Poſſeſſion of Heaven for all the faithful. And as there are in his heavenly Father's Houſe many

* John 6. 68. † John 1. 28. ‡ John 17. 1, 2.
§ Rom. 6. 23.

many Mansions; so he is preparing Places there for all his faithful Followers; and will come again, and receive them, that where he is, there they may be also. So that this eternal Life is in Christ's Gift: It is what he has purchased with his own Blood and Life, and has received it of his Father as the Reward of his Sufferings and Death.

2dly. OUR Lord Jesus Christ *has promised* this Crown of Life to all his faithful Followers.

And this is the Promise which he hath promised even eternal Life, 1 John 2. 25. This Promise is made to all the faithful in Christ Jesus. God so loved the World, that he gave his only begotten Son, that *whosoever believeth on him, should not perish; but have everlasting Life.* * A multitude of Promises of this Nature might I turn you to in the New Testament, which teaches us that Jesus Christ at his Appearing hath abolished Death, and brought Life and Immortality to Light by the Gospel.†

3dly. *He is faithful who hath promised.*

OUR Lord Jesus is called the *Amen, the faithful and the true Witness.* ‡ And all

* John 3. 16. † 2 Tim. 1. 16. ‡ Rev. 14.

the Promiſes are ſaid to be in *him Yea*, and in *him Amen* to the Glory of God. Eternal Life is ſet forth as the Promiſe of that *God who cannot lie*, Tit. 1. 2. And he has taken the wiſeſt, and moſt effectual Care, and indeed has done all that we can reaſonably deſire, to convince us of the Truth and Certainty of all his Promiſes; and that every one of them will in its due Time be punctually fulfilled. Thus *God willing to ſhew to the Heirs of Salvation the Immutability of his Counſel, confirmed it by an Oath; that by two immutable things, in which it was impoſſible for God to lie, we might have ſtrong Conſolation, who have fled for Refuge, to lay hold on the Hope ſet before us.* *

BRIEFLY here, the Faithfulneſs of God with reſpect to his Promiſes may be argued from paſt Experiences, even from the Fulfilment of Promiſes in Times paſt. How punctually did God fulfil his Covenant with *Abraham*, and his Oath unto Iſaac and Jacob, concerning their Seed, as the ſacred Hiſtory informs us. So that Joſhua challenged all the Children of Iſrael to ſay, if they could, whether God had not fulfilled all his Promiſes made to their Fathers; and *whether he had failed ſo much as of one Thing of all that he had ſaid.* Joſh. 23. 14. God is as true to his Word, as faithful to his Promiſes

* Heb. 6. 17, 18.

Promiſes *now* as he was *then*. He is *the ſame Yeſterday, to Day, and forever*. Surely if he has ſaid, he will do it; if he has ſpoken, he will make it good; verily, Heaven and Earth ſhall ſooner paſs away, than one Word that he hath ſpoken.

LET us now proceed to the Application and Improvement of the Truths before us. And,

1ſt. FROM what we have heard, we learn what an *exceeding difficult Thing it is to come up to the Chriſtian Character of being faithful.*

THE Commandment, as I ſaid before, is exceeding broad, and reaches as it were to an infinite Variety of Caſes. This Demand to be *faithful*, is upon each Sex, male or female, upon every Age, upon us all in every Circumſtance and Condition of Life, and in every Relation we ſtand in to one another, whether as Rulers or Ruled; whether as Miniſters or People; whether Maſters or Scholars; whether Huſbands or Wives; whether Parents or Children. There is no Service we are called to do; neither is there any thing committed to our Truſt, but the Command of Chriſt in his Goſpel is to be *faithful* in attending to every Duty

required; and *faithful* in the Diſcharge of every Truſt, repoſed in us.

MOREOVER, the Goſpel enjoins this Fidelity upon us, not only in all Things; but at all Times, through the Courſe of Life, and even unto Death: And this notwithſtanding the many Temptations, Oppoſitions, Difficulties, Diſcouragements and Dangers we may meet with, or be expoſed unto.

BUT now what a difficult Thing is it to come up to the Demands of the Goſpel in this reſpect! Sometimes Cowardice and the Fear of Man bringeth a Snare, and hinders us from performing the friendly and the faithful Part. Sometimes exceſſive Fondneſs blinds the Eye, and inclines to ſinful Indulgence, rather than to faithful Corrections or Admonitions. Sometimes a Spirit of Indifferency, Careleſsneſs and Incogitancy, leads us into a Slackneſs, Inconſtancy, or Negligence of our Duty. Sometimes a worldly Spirit, a Spirit of Sloth, a love of Eaſe, love of Pleaſure, love of Company, divert us from that Diligence, Conſtancy and Fidelity, which the Goſpel requires of us.

AND alas! Where is the Man who acts up fully to the Rule of Chriſtian Fidelity,

ſo

ſo as to be faithful to God, faithful to Men; to their Souls, and to their Bodies, to their temporal and their ſpiritual Intereſts, and faithful to themſelves? Surely upon a cloſe Reflection we may all ſay with the Pſalmiſt, *If thou Lord ſhouldeſt mark Iniquity, O Lord, who ſhall ſtand?* * And therefore the moſt faithful Chriſtian, inſtead of any proud Boaſting of his Diligence and Fidelity, will ſee ſo many Defects and Failings, as to be very humble before God, and look for Pardon and Acceptance only in and through Jeſus Chriſt; and inſtead of looking for eternal Life as a Reward of Debt, he will ſee every thing of Salvation to be meer Mercy and ſovereign Grace, and will be looking not for *Wages*, but for the *Mercy* of our Lord Jeſus Chriſt unto eternal Life.

2d. Inf. WHAT *mighty Encouragement is here* for Chriſtians to be faithful, and to be ſo unto Death.

FOR nothing leſs than a Crown, a Crown of Immortality and Glory is offered to them. There are many Reaſons that ſhould induce us to be faithful to Chriſt: Such as the ſupreme Authority of Chriſt; the Care he takes of his, of us, in his providential Government of the World; and the Holineſs, Juſtice and Goodneſs of all his Commands:

* Pſal. 130. 3.

mands: But ſuperadded to all theſe, there is a Crown of Life, an unfading Crown of Glory offered and ſecured by the Power and Promiſe of Chriſt to every faithful Chriſtian. The Service of Chriſt is ſo reaſonable in itſelf, and ſerves ſo to correct all the Diſorders of the Mind, and gives ſuch an inward Peace and Quietneſs to the Soul, that in the very keeping the Commandments *there is a great Reward.* But oh! how much greater is the Reward reſerved in Heaven for ſuch! not a corruptible, but an incorruptible Crown; even a State of Glory and Felicity as large as the Deſires, and commenſurate with the Duration of our immortal Spirits.

So then, my dearly beloved Brethren, here is infinite Encouragement for all and every one of us to be faithful to Chriſt, and to be ſo unto Death: For the glorious Prize of eternal Life is at hand; and if you do with Patience and Perſeverance run the Chriſtian Race, you ſhall moſt certainly obtain. It is true indeed there are many Temptations, Difficulties and Dangers in being univerſally and perſeveringly faithful to Chriſt: But this Crown of Life will abundantly recompence all our Labours and Trials and Troubles herein. What if we be obliged by being faithful in our

Places,

Places, to ſtem the Torrent of corrupt Cuſtoms, evil Examples, and to reſiſt the Enticements of Sinners, and reject the inſnaring Baits of the World? What if in the faithful Diſcharge of our Duty, we loſe the Good-will of our Friends and Neighbours? yea tho' they ſhould malign and hate us, and ſpeak all Manner of Evil concerning us? What if by being faithful to God and Man, we ſhould be injured not only in our Name, but in our Eſtates, and in our Families? Nay what if we ſhould ſuffer the moſt cruel Perſecution, even Death itſelf in all its dreadful Forms? Yet here is ſufficient Encouragement to be faithful; for the Crown of Life which Chriſt has to beſtow, will abundantly make amends for all the Troubles and Trials of this Life, and for the moſt cruel Death, if we ſhould be called to it. And therefore if we had but the ſame lively Faith and realizing View of Things future and eternal as the Apoſtle had, none of theſe outward Troubles and Difficulties, or the Proſpect of them, would move or terrify us more than they did him. For we ſhall *reckon* with him *that the Sufferings of this preſent Life are not worthy to be compared with the Glory that ſhall be revealed in us.* Rom. 8. 18.

3d, Inf. WHAT we have heard of true Chriſtian Fidelity teaches us *what great Bleſſings faithful Chriſtians are to a People, and how much they are to be eſteemed and honoured.*

IT is not a Man's being in this and the other Office or Station of Life, that renders him a Bleſſing; but his being faithful therein. And the being faithful renders the Man a Bleſſing in any Station of Life whatever. Let a Man be in the loweſt Station, and employed in the meaneſt Offices of Life, is he but faithful therein, he becomes a uſeful Member of Society, and is to be reſpected.

BUT the higher the Stations Men are placed in, of ſo much greater Importance is their Fidelity. It is a great Bleſſing to have Children and Servants faithful: But it is of greater Importance to have Heads of Families wiſe and faithful, who have ſo much more committed to their Truſt, and ſo much more depending upon their being faithful. And the higher Men riſe in Station, and the more publick and extenſive their Buſineſs is, of ſo much greater Importance is it that they be faithful, and ſo much greater the Bleſſing if they are ſo. Thus, have any the Care of Youth committed

ted to them, to be inſtructed and governed by them, and thereby fitted for public Service! of what vaſt Importance is it that they ſhould be wiſe and faithful, ſteady and conſtant in that Buſineſs! And if they are ſucceeded in their faithful Endeavours, oh! what Bleſſings are *they* to Mankind, not only in the preſent, but in the coming Generations. And ſo it may be ſaid of Miniſters of the Goſpel, of Magiſtrates in every Step and Stage of Power till you come to the *Monarch* himſelf upon the Throne. Surely Fidelity to Chriſt and his Cauſe in Men of ſuch diſtinguiſhed Characters, and a wiſe and faithful Improvement of their large Betruſtments, would put a Luſtre upon their high ſhining Titles, and would render them *the excellent Ones in the Earth.*

4th. Inf. WHAT Matter of *Support and Comfort* does it *afford to Survivors, to think that their deceaſed Friends have obtained Mercy of the Lord to be found faithful!*

ALTHO' it be Matter of Grief and Sorrow when the godly Man ceaſeth; and the faithful fail from among the Children of Men, as they do by Death; when the World loſes the Benefit of their faithful Services for the Time to come; And altho' when particular

particular Friends, who have been eminently faithful, are taken away by Death, Survivors may mourn for the loſs which they themſelves ſuſtain thereby; yet with reſpect to ſuch Friends departed, we may comfort ourſelves with this, that tho' we have loſt, they have gained. *I heard a Voice from Heaven ſaying unto me, write, bleſſed are the Dead which die in the Lord from henceforth, yea, ſaith the Spirit, that they may reſt from their Labours, and their Works do follow them,* Rev. 14. 13. Death finiſhes all the Toils, Troubles and Labours of theſe Saints; and they go to receive the Rewards of faithful Servants; who having finiſhed their Work, and accompliſhed as an Hireling their Day, are gone to receive the Rewards of divine Grace in Heaven.

THIS we are verily perſuaded is the Caſe with reſpect to the late learned, reverend and worthy PRESIDENT of the College; whoſe known and approved Fidelity through the Courſe of his Life, has led me to this particular Subject upon this ſolemn Occaſion. And I doubt not but that many of you have been led to apply many Inſtances of Fidelity to his Character as I have mentioned them.

THE God of the Spirits of all Fleſh, and

and the ſovereign Diſpoſer of every good and perfect Gift, did very largely and liberally diſpenſe to this his deceaſed Servant; whether we conſider his natural or acquired Endowments, or his Opportunities and Advantages for exerciſing the ſame.

THE Former of our Bodies gave him not only a comely Countenance, and a graceful Preſence, but an healthy, robuſt and active Conſtitution of Body. And the Father of our Spirits endowed him with ſuperior Powers of the Mind; and by his kind Providence gave him ſpecial Advantages for improving and enlarging his mental Powers, in the various kinds of uſeful Learning, by an earlier Admiſſion and longer Continuance than common in that Society, over which he has ſince for many Years ſo laudably preſided.

HAVING been a conſtant Reſident at the College (as I take it) from his Admiſſion; He was called in early Life to employ his Gifts and Accompliſhments as a Tutor in the College, and a Member of the Corporation; and as I myſelf was reſident at the College with him from his commencing Maſter of Arts, ſo I well remember how highly he was eſteemed and reſpected for his Ingenuity and Learning by the Tutors

Tutors and Graduates, as well as the younger Students.

BUT as he had devoted himſelf to the Service of the Sanctuary, ſo he was at length called to the paſtoral Office, by a Church in *Marblehead*: where he officiated with ſo much Reputation and Honour, that when there became a Vacancy in the Preſident's Chair, he was choſen and invited to fill it up. And here through the Riches of divine Goodneſs he has been upheld with Reputation and Honour, for almoſt double the Number of the Years of any of his worthy Predeceſſors.

FOR the Character he has born in the ſeveral Stations of Life, and even to his Death, is that of a *faithful and upright Man.* But his Integrity and Uprightneſs has been moſt conſpicuous in this laſt, longeſt, higheſt and moſt public Station of Life, which the Providence of God advanced him to.

HE was a faithful Man, as he was a Man of Faith, and ſound in the Faith of the Goſpel, and went high and deep in the Doctrines of Grace. His Thoughts ran very much in the ſame Channel with the bleſſed Apoſtle, 2. Tim. 1. 9. *Who hath ſaved us, and called us with an holy Calling,*

not

not according to our Works, but according to his own Purpoſe and Grace, which was given us in Chriſt Jeſus before the World began. From which Words (if I miſtake not) he gave us one if not more Diſcourſes ſome Years ago. But whilſt he maintained the free and ſovereign Grace of God in our Salvation, he was zealous of good Works; and no Man more ſet againſt an ineffectual Faith; for knowing that Faith without Works is dead, he applied himſelf diligently to the various Duties of Chriſtianity. He was in his Conſtitution active; and from Principle diſpoſed to good Works of various kinds. Idleneſs and Sloth was an Abomination to him, ſo that he took Care to fill up his Time with ſome uſeful Service or other: Some for the Health of his Body; others for the Improvement of his Mind; ſome for the gratifying a particular Genius, and other for the accommodating his Family, or for the public Good.

And with what Steadineſs and Conſtancy did he attend the ſtated Exerciſes of the College! not ſuffering himſelf to omit the daily Services of Religion *there*; but in Caſes of real Neceſſity. And his Earlineſs, his Punctuality and Exactneſs as to the Times and Seaſons for the Exerciſes of the College, as well as for other Occaſions, were uncommon,

common, and were peculiar and eminently good Qualifications for the *Head* of ſuch a Society, whereby the various Exerciſes thereof might go on ſeaſonably, regularly and without any interfering.

MOREOVER, if we conſider true Fortitude, Courage and Reſolution neceſſary to the faithful Diſcharge of his Office in the various Inſtances thereof, he upon many Occaſions manifeſted this to be eminently in him. And as a Spirit of Government is a moſt neceſſary Qualification for one at the Head of a Society, which cannot be ſuppoſed to be altogether exempt from heedleſs, heady and high-minded Youth; ſo this he was favoured with to ſuch a Degree, that his Countenance and Geſture, his Speech and Behaviour ſtruck them with Awe, and begat a Reverence of him.

As Faithfulneſs includes a faithful Improvement of what outward Goods God puts into our Hands in Acts of Piety and Charity, ſo in this he was very eminent and exemplary. He had a largeneſs of Heart, and was of a very public Spirit, ready to every good Work, and to contribute to every pious and charitable Deſign. And when he gave, it was not only with a liberal Heart, but with an open generous Hand;

Hand; ſo large were his Charities, that we have ſometimes thought he has overdone; and that to his Power, *and even beyond his Power he was willing*. Accordingly, this may be conſidered as an eminent Part of his Character, ſet forth by the Pſalmiſt, 112. 9. *He hath diſperſed, he hath given to the Poor, his Righteouſneſs endured forever.*

But that which may be conſidered as a capital or crowning Part of his Character, was the Honeſty, the Integrity, the Uprightneſs, with which he conducted both in his public and private Concerns. He may be ſaid, *to be an Iſraelite indeed, in whom there was no Guile.* He hated Diſſimulation or Hypocriſy in Religion, yea and in the common Affairs of Life; and was always for acting the honeſt and upright Part himſelf. In this he approved himſelf a true Citizen of Zion, that if he promiſed or agreed to any thing, though it was to his own hurt, he would not change or go back. And in ſhort, it appeared that by the Grace of God he had his Converſation in the World in Simplicity and godly Sincerity, rather than by fleſhly Wiſdom, or carnal Policy.

As an Ornament to all this, it may be ſaid, he was free from every thing

that

that was vain-glorious and ſelf-boaſting. For notwithſtanding the majeſtic Preſence with which he appeared, and his Care at all times to magnify his Office, yet he was as remote from Self-applauſe, and Self-commendation as any Man. Whenever he was praiſed it was by others, and not by himſelf; or if it was by himſelf, it was by his Works (by which he could not help ſpeaking) but not with his Lips. In ſhort, without being over-ſolicitous for the Praiſe and Commendation of Men, it appeared that his governing Care and Concern was to approve himſelf to God, and to his own Conſcience: And we believe, and are perſwaded, that in and through Chriſt, he has met with the divine Acceptance; and in the final Day will be publickly approved of his Judge, as a good and faithful Servant, and be admitted into the everlaſting Joy of his Lord.

So that the Cauſe of weeping is not for him but for ourſelves, and for our Children: And if we weep we may not murmur or complain; but inſtead thereof ſhould thankfully acknowledge the great Goodneſs of God in protracting his Life to ſuch a good old Age, and continuing him for ſo many Years ſuch a Bleſſing to the College and to the Land, as well as ſuch a Comfort to his Family and Friends.

AND now we ſhould mourn with the bereaved Society. And ſince God in his ſovereign righteous Providence has taken their Maſter from their Head; we heartily wiſh that thoſe who have the Care of that Society; eſpecially the ſurviving Officers in the immediate Government and Inſtruction thereof, may be enriched with a double Portions of that good Spirit which reſted on their deceaſed Maſter; and that they may ſtudy to ſhew the ſame Diligence, Steadineſs and Conſtancy in their reſpective Departments as he did in his.

WE heartily wiſh the Students of the College, thoſe Sons of the Prophets, may be affected with the Departure of that old and venerable Prophet, who did but lately with ſo much Gravity and Grandeur preſide over them. May you, Oh young Men! remember how you have received and heard from him; and eſpecially may you remember the late ſolemn Counſels, Warnings and Exhortations he gave you ſince his Confinement, when he ſent for you to take his ſolemn Farewell of you. And as among the good Counſels he then gave you, I underſtand that he very earneſtly recommended to you the great Duty of SECRET PRAYER. So let me join my earneſt Exhortation with his *dying Charge*, that you by no means live in the Neglect

of that Duty. Let me tell you, that he who lives without Prayer does as it were live without God in the World. If you live without secret Prayer, how can you expect the divine Protection and Blessing? How can you expect to be preserved from the Sins and Snares in the World; or to be directed and prospered in your Studies? Let this then be your steady and constant Practice to enter into your Closets or Studies, and when you have shut the Door, pray to your Father in secret; and he who sees in secret will some time or other reward you openly. And let me add this further Exhortation, to apply yourselves closely to your Studies; and see that you pay all due Respect and Reverence to the surviving Heads of the College, who have the Instruction and Government of the Students now devolved on them.

And may the God of the Spirits of all Flesh, with whom is the Residue of the Spirit, and who has this glorious Character in the highest Sense The Repairer of Breaches, raise up, and qualify, as he did Elisha of old, on the translation of Elijah, one with a double Portion of the good Spirit of the Deceased, to preside over the School of the Prophets. May He bring him forth, and point him out unto us.

We would also mingle our Tears with the sorrowful bereaved Family and Friends.

God

God has taken away a kind, loving and faithful Husband: He has taken a wise and a tender Parent; and how many of us have lost a sincere, steady, generous Friend. We trust this deceased Servant of the Lord has been by his Prayers and good Deeds laying up Blessings for his Family: *For the Mercy of the Lord is from everlasting to everlasting upon them that fear him; and his Righteousness unto Childrens Children; to such as keep his Covenant and his Testimonies, and that remember his Commandments to do them.* Psal. 103. 17. 18. *The Generation of the Upright shall be blessed,* Psa. 112. 2. Our hearty Wish and Prayer is that Covenant-Blessings may be their Portion.

Finally. MAY this whole Assembly be duly affected with the holy Providence of God who is taking the aged, and the truly honorable and pious from among us. Surely it becomes us to cry with the Psalmist Psa. 12. 1. *Help Lord, for the godly Man ceaseth, and the faithful fail from among the Children of Men.*

THE best Improvement we can make of this Dispensation of divine Providence is carefully to observe what was eminently excellent in the Deceased, and be Imitators of him therein; that though the Man dies, yet his eminent Virtues and Graces may live and shine in Survivors.

MAY we all consider the various Offices and Stations of Life God has placed us in, and the various Goods he has betrusted us with: And oh! that we might all obtain Mercy of the Lord to be faithful. Whether we have received more or received less, let us labour to be faithful; let us labour to discharge every Trust, whether high or low; and let us persevere in Diligence and Fidelity, even to the end; let no Hardships, Difficulties or Dangers discourage us; but let us resolutely go on in the Christian Course; let us be stedfast, immoveable, always abounding in the Work of the Lord; forasmuch as we know that our Labour shall not be in vain in the Lord, but we shall receive the Crown of Life. And oh! how desirable, how blessed, and what Support and Comfort will it afford at the near Approach of Death, to have the Spirit of God within witnessing with our Spirits to our Fidelity, and to be enabled in some good Measure of holy Confidence to say with the holy Apostle, when he saw his Dissolution approaching, and his Departure to be at hand, as 2 Tim. 4. 7, 8. *I have fought a good Fight, I have finished my Course, I have kept the Faith: Henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give me at that Day, and not to me only, but to them also that love his Appearing.* AMEN!